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THE
DUTIES AND RESPONSIBILITIES
OF THE
RISING GENERATION:

AN ADDRESS

DELIVERED

BEFORE THE LITERARY SOCIETIES OF COLUMBIA COLLEGE,

AT THEIR ANNIVERSARY MEETING, JULY 24, 1848,

BY WILLIAM ALEXANDER DUER, LL.D.,

LATE PRESIDENT OF THE COLLEGE.

Nosse hæc omnia salus est adolescentulis.—TER.

New-York :

A. J. TOWNSEND, "LITERARY AMERICAN" PRESS,

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TO WILLIAM ALEXANDER DUER, LL.D. :

NEW YORK, Oct. 7th, 1848.

DEAR SIR,

At a meeting of the *Peithologian and Philolexian Societies*, it was resolved that a copy of your instructive Address, delivered before them on the evening of July 24th, be requested for publication. Deeming the remarks made by you of much practical utility to the student, and knowing it to be the general desire of those who were present, the Committee hope that you will see fit to comply with this request.

Yours respectfully,

WILLIAM E. ARMITAGE,
E. BOWMAN MINER,
CORNELIUS R. AGNEW.

R. M. DE MILLE,
JOHN LOCKWOOD, JR.,
M. H. WELLMAN.

INGLEWOOD, near Morristown, N. J., Oct. 16th, 1848.

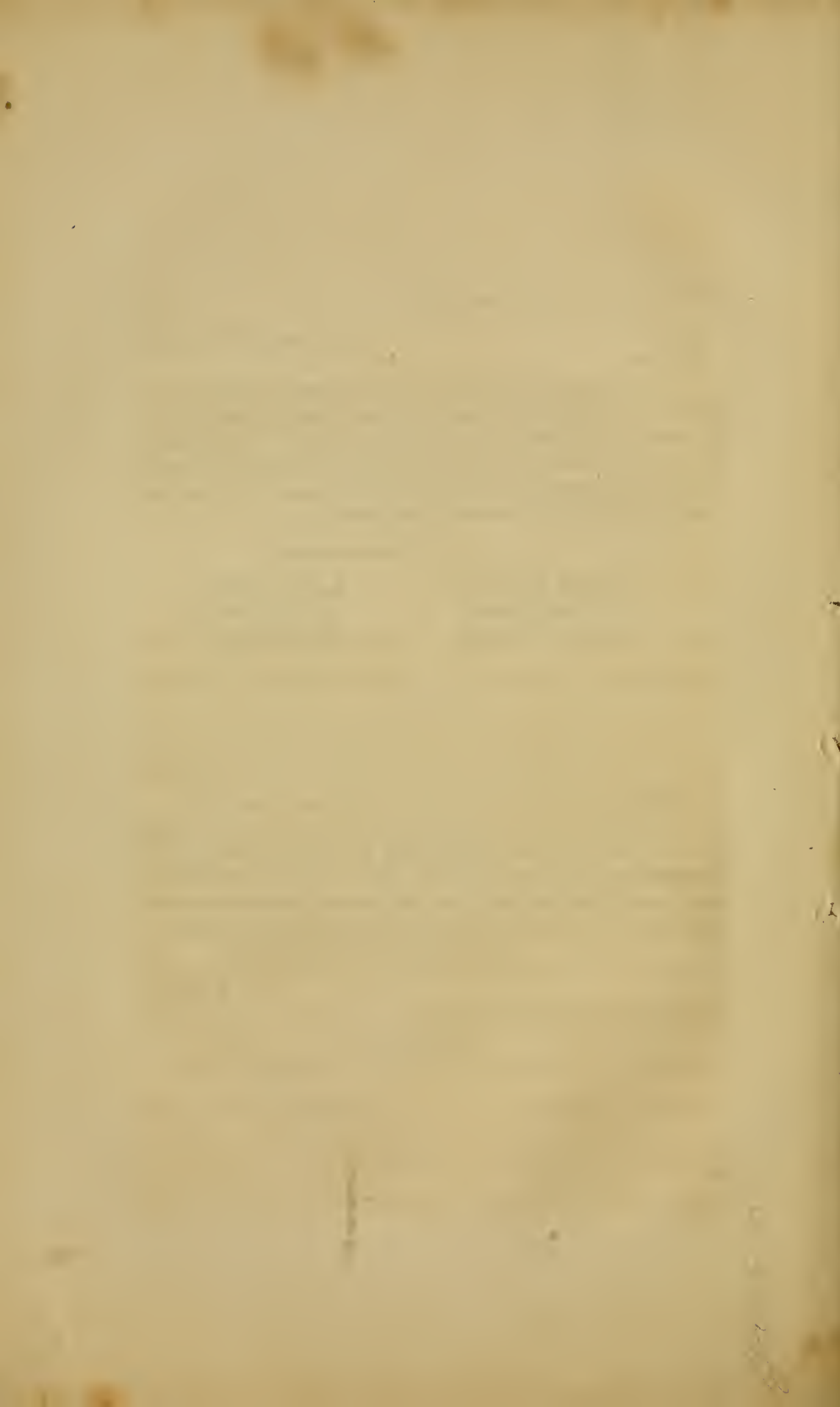
GENTLEMEN,

In compliance with the Resolution of the *Peithologian and Philolexian Societies*, communicated in your note of the 7th, I have the honor of transmitting to you, for publication, a copy of the Address delivered before them on the 24th of last July ; and beg you to convey to them my acknowledgments for the flattering distinction implied in their request.

I am, gentlemen, yours respectfully,

W. A. DUER.

MESSRS. R. M. DE MILLE, and others,
Committee, &c.



ADDRESS.

Gentlemen of the Peithologian and Philolexian Societies :

When, six years ago, I left these halls, it was without the expectation or the hope of returning to them,—even as a visitor to a former scene of pleasurable associations. I thought that the places I had known would know me no more, and that never again should I behold those fond familiar faces which were wont, from those seats, to beam upon me with affection and respect. But, thanks to that merciful Being who has restored me to health, and renewed, as it were, the life he gave, I am enabled once more to tread these classic shades, and enter this venerable pile ;—once more to address from this place so many of those whom I watched over with parental care, and whom I still look upon with parental regard.

Some, indeed, have since departed,—just as they were stepping upon the threshold of the world,—hastening, it would seem, to join the company of those whom they had themselves followed to the

grave,—and among them, one whom you lamented as a brother, whilst I mourned in him—a son.* There is consolation, however, for us all;—and little have we profited by the lessons we have heard in this chapel, if we have not known where to seek it.

To leave this indulgence of personal feeling, and proceed to the consideration of topics more appropriate to the occasion.

You are entering, as I have observed, upon the career of life, and although some of you may have, in a measure, become settled in your positions—yet to none, can it be unimportant to reflect upon your *peculiar duties and responsibilities as members of the rising generation.*

You have “fallen” on portentous, if not on “evil times.” The events that signalized the end of the last, and the beginning of the present century—wonderful as they were!—seem but the preludes to more stupendous changes. In the political, as well as in the religious world, “old things have passed away;—all things are becoming new.” Kings have been dethroned and banished,—their armies discomfited,—their dynasties extinguished, and the People rising in their might,—and with greater force from the pressure they have sustained,—are vindicating the rights they “derive from Nature and from Na-

* Edward Alexander Duer, second son of the author, who died, after a short, but severe illness, on the 15th of December, 1831, in the 17th year of his age. He was a youth of much promise, both from his abilities and disposition;—a member of the Sophomore class, and of the Peithologian Society. He bore his painful sickness with fortitude, and died with perfect resignation. What consolation could be derived from the testimony of his fellow-students and class-mates—to his worth—was amply afforded by the honors paid by them to his memory.

ture's God,"—too often, alas ! in blood. The spread of liberal ideas, and the prevalence of liberal principles in secular institutions is accompanied by the infusion of purer sentiments and a more enlightened policy in ecclesiastical affairs. Prophecies of Holy Writ, hitherto the most obscure, seem to be interpreted by occurrences of the day, and the supremacy of the Roman Pontiff, even in spiritual matters, begins to be questioned by members of his own communion, while his temporal jurisdiction has been invaded, if not abolished, by his, otherwise, devoted subjects.*

The impulse first given on this side of the Atlantic, after shaking France to her centre, and again subsiding into despotism, is now felt in its rebound, over the whole continent of Europe. As the light of knowledge has been diffused, the flame of liberty has been enkindled ; and though it still may shed a genial radiance, yet is there danger lest other sacrifices be consumed on her altars, than the spoils of oppression and intolerance. Let us hope and pray that the same Almighty arm that has arrested the tyranny and bigotry of Princes, will also stay "the madness of the people ;" and that nations, impelled by the example of our fathers, to assert their freedom, may also imitate them in moderation,

* In the year 1711, the Rev. John Fleming, a Scotch clergyman, published a small work on the Apocalypse, in which he interprets a portion of the prophecy to foretell some vast catastrophe in France, at the latter part of the eighteenth century, and *fixes the downfall of the Papacy in the year 1848!* This work has lately been re-published in England, where it is read with great avidity—and has obtained an immense circulation.

humanity and justice, and in "decent respect to the opinions of mankind."

Let the issue of these "changes which frighten" the older "nations from their propriety," be what it may, they have not failed to excite our sympathy, and may involve us in their effects. It behooves us all, therefore, and particularly you of the rising generation, to set bounds to your enthusiasm, and guard against latent, as well as impending dangers. Thus far your education has tended to regulate the one, and prepared you to discern and meet the others. But a more direct discipline is essential to security, as well from the perils alluded to, as from evils of an opposite character, arising from the re-action of the former upon the popular mind. Not only may we be misled into speculative attempts at improvement by visionary theorists who profane the name of reformers, and whose crude and pestilent theories have been productive of such sanguinary results in the country of their birth, but we may be betrayed into an apathy and indifference fatal to our future progress towards that perfection to which we are taught to aim; and from disgust at the absurd doctrines put forth as philosophy, and indignation at the abuses perpetrated in the name of liberty, we may be driven to seek relief in scepticism, in the one case, and in the other, to take refuge in despotism itself.

Besides these perils from abroad, there are others threatening us at home, and which, consequently, are more imminent. A destructive and expensive

war,—whether necessary or justifiable, I need not stop to inquire,—a war, at all events, waged against a weaker power, and the only other republic on our continent,—commenced by the invasion of its territory,—followed up by the occupation of its capital, and the subjugation of its people; and though prosecuted by our Generals and their armies, in a manner and spirit which reflect honor on their country, while they illustrate their own characters for bravery, skill, perseverance, fortitude, and above all, humanity :—this war, so conducted, has yet terminated in a peace at once disgraceful to the vanquished, and fraught with disastrous consequences to the victors. The very ignominy of the terms we have dictated to the Mexicans, must, of itself, prevent a cordial and enduring reconciliation with so vindictive and sensitive a people; and this last blow given to their national pride, will long rankle in their bosoms, and foster there an animosity, neither to be subdued nor mitigated by the emollient forced upon them in exchange for their dismembered provinces.

But their resentment is the least of the evils which this war,—or rather this treaty of peace,—threatens to entail upon us. Already have they perplexed our public councils, and put to hazard our domestic tranquillity; already is it evident that it will require all the patriotism and forbearance inculcated in the parting admonitions of Washington, to preserve the integrity of our national union. Should the immense domain acquired by the treaty be subdivided, and erected into as many States, as its dimensions, and the popula-

tion which it is capable of sustaining, will admit, and these States be received as parties to the Federal compact, the machinery of the government would ere long fall to pieces from its own weight and unwieldiness; and should the "peculiar institutions of the South" be imposed upon them, the equilibrium of the Constitution would be destroyed, its spirit violated, and its obligation impaired, if not annulled.

This fearful catastrophe may not happen in my day; but you, my young friends, may live to see it. Prepare then to avert or meet it. Watch the signs of the times, and be ever ready to defend the bulwarks and the soil of freedom. Arm yourselves as soon as the laws permit with all the privileges of a citizen, and never omit to exercise your elective franchise in favor of such candidates as, in your conscience, you believe most fit and worthy to be trusted with the preservation of your rights, and the protection of your interests; but never let party-spirit, party-discipline, or partizan attachments seduce or drill you into the support of men for public office, of whose personal integrity you are not well assured; for how can he, who is unworthy of your confidence in a private station, deserve it in a public trust?

While thus exercising the privilege of an elector, by no means lose sight of the claims of your fellow-citizens upon your services as their representative; and your consequent duty to qualify yourselves for usefulness in the Legislature, or in some other Department of Government. For this purpose the

Constitutional Jurisprudence of the United States, public and international law, the history of foreign nations, especially of those of civilized Europe, and a more intimate acquaintance with that of your own country, are indispensable requisites.

The foundation of some of these studies has been laid within these walls ; but it is for you to extend it, and upon this wider basis to erect a superstructure of corresponding proportions. It is incumbent, indeed, upon all—even upon those who aspire not to political distinction, but confine their ambition to literary, or social eminence,—to pursue the general course of studies commenced in this place—after they have left it. This, indeed, is more necessary for the last, than for the first ; for the mere politician may succeed, and too often prospers without them, but they are indispensable to the character of a scholar and a gentleman ; and I doubt not many of you find leisure amid your other avocations to resume and enlarge them, impelled only by the commendable motives of taste and inclination.

In thus recommending you to fit yourselves for public life, I am anxious not to be misunderstood. Let me not be supposed to urge you to the pursuit of office by any compromise of principle, the least sacrifice of self-respect, or the practice of any of those demoralizing arts that distinguish the demagogue from the patriot. Let the popularity you affect be like Mansfield's—"that which follows, not that which is sought after." The lessons and examples set before you here, and at your homes, if not your own

moral instincts, will, I trust, be sufficient to deter you from even more venial efforts for political power. Yet the path that leads to it is beset with temptations, and the descent from the loftiest summit of public virtue to the lowest depths of factious degradation, as gradual, as easy, and as difficult to retrace, as that trodden by the Trojan exile :

“Facilis descensus Averni ;
 “Sed revocare gradum, superasque evadere ad auras,
 “Hic labor, hoc opus est.”

You may find it difficult, if not impossible,—or, if possible, not desirable, to avoid attaching yourself to some political connection or party. But let it be such as is founded upon the agreement of its members in public principles, and in their community of sentiment in regard to public policy ; and not upon sectional or local interests, or personal preferences and attachments. Parties are inseparable from free governments ; and co-operation among those who concur in opinion upon public affairs, is both natural and proper ; for without concert, common views and interests, how important soever their success or preservation, can seldom be promoted,—nor the soundest principles reduced to practice. The science of government is eminently a practical one ; and its administration should be regulated by practical wisdom and experience, in due subordination to the immutable principles of right and justice ; and not by the delusions of an abstract theory, or the promptings of a latitudinarian expediency.

But though principle should never be yielded to

expediency, the latter must often, of necessity, be consulted in the composition and action of parties, and in the direction of public measures; yet, such is the infirmity of human nature, that in politics, its sacrifice to the former seems to be deemed venial by the most honest party leaders; and but too frequently considered a matter of course by their less scrupulous adherents. Should any of you ever be driven to choose between them, you will have forgotten the lessons of your youth if you hesitate in your preference, or consent to any compromise of principle to expediency. You may be subjected to severe and painful trials,—you may incur the suspicions of your party,—the reproaches of your friends,—you may be oppressed by the tyranny of public opinion, and overwhelmed with popular odium, but if you adhere to the convictions of duty, and stand firm to principle, you will be saved from what is harder to be borne than all these,—the reproaches of your own conscience.

If to usefulness and distinction in public life, you prefer the calmer and more certain enjoyments of a private station, the studies in question will prove equally profitable, and may be pursued with greater facilities of time and opportunity. They will be a solace to you in adversity,—and in prosperity, an ornament more brilliant than all other social advantages. They will afford, moreover, a solid benefit both to yourself and to society—by enabling you to contribute to the wholesome vigor of that public opinion, which, in this country especially, asserts a dominion more

searching, if not more potent, than the laws ; and in what profession or calling soever your lot may be cast, they will furnish you with greater power to wield or to control that mighty engine. The divine, who is necessarily restricted to his pastoral functions,—the lawyer, who eschews politics, and wisely confines himself to the practice of his profession,—the physician, who limits his intercourse to his patients and co-practitioners,—the merchant, whose walks extend no farther than from his dwelling to his counting-house, and thence to the Exchange,—the mechanic, whose industry has rendered him intelligent as well as independent,—and even the man of no visible occupation, if he be a man of information,—all these, each in his respective sphere, exert, through the medium of public opinion, an influence upon public affairs, as efficient, and often more beneficial than that exercised by those engaged in their administration. It is, therefore, not less important that those of you who are to succeed to these private occupations, should be as capable of forming a sound judgment upon questions of public polity, as it is for those of you who may hereafter be invested with the public authority.

There is another and a higher knowledge—which, though the last to be noticed, should be the first to be achieved, for it is of infinitely more value than any I have mentioned, and without it no other can be worthily pursued, or turned to lasting account. I mean, as you will have readily conceived, “The wisdom that is from above.” This College, indeed,

was not intended, nor does it profess, directly to impart instruction in religion. It is, nevertheless, a religious institution: the place we stand in is dedicated to the worship of Almighty God:—His word is read to you, and prayers are offered up in it daily to the throne of His mercy and grace. It is true, these prayers are directed to be drawn from the scriptural liturgy of the Protestant Episcopal Church—a compilation from which those denomination of Christians that scruple to adopt it, do not the less withhold their admiration and approval; while their ministers sometimes avail themselves, in their offices, of parts of it. The President of the College, moreover, is required to be in communion with that Church. These provisions are not contained in the charter of the College; but are held not to be repugnant to it, although the Legislature from which the existing charter was obtained, is prohibited by the Constitution of the State from “giving a preference to any religious profession.” They are simply conditions acceded to in consideration of a munificent endowment from Trinity Church anterior to the renewal of the original charter by that now in force, and were, doubtless, intended to prevent the government of the College from passing exclusively into the hands of any other communion—leaving it, as before, open to them all.

Yet it is from this that the College is not merely regarded as the religious institution, which it is, but that it suffers under the imputation of sectarianism, and is subjected to the disadvantages resulting from

that character which it does not deserve—without meeting, in return, a compensation in the exclusive patronage of Episcopalians. With what justice the charge in question has been made, you are able to judge. You know that no religious test was required of you, that none is required of the Trustees or Professors;—that the government of the College is participated in by Christians of various professions, and that reverend pastors of different denominations are among the most active and useful of its Trustees.* The majority of the Board, indeed, are Episcopalians; but this has arisen from the equitable policy of filling vacancies from the *alumni* of the institution—a majority of whom are of that communion—and not from any settled purpose of excluding others. You know, too, that the doors of the College are open to all who exhibit the requisite testimonials of scholarship and moral character—and you know that no attempts at proselytism were made upon those of you who are Episcopalians or Protestants; and, as you are Christians by birth and baptism, and imbibed, before you came here, the rudiments of Christian education from

* The Rev. Gardiner Spring, D. D. of the Presbyterian Church; the Rev. John Knox, D. D. of the Dutch Reformed Church, and the Rev. William R. Williams, D. D. of the Baptist Church, are particularly alluded to.

Among their predecessors, as Trustees, were the following non-Episcopalian clergymen:—

The Rev. John H. Livingston, D. D.,	The Rev. John Ganoe, A. M.
“ “ John Mason, D. D.	“ “ Johann C. Kunze, D. D.,
“ “ John D. Gross, D. D.,	“ “ John McKnight, D. D.,
“ “ <i>Rabbi</i> Gershom Seixas,	“ “ John N. Abeel, D. D.,
“ “ John M. Mason, D. D.,	“ “ John B. Romeyn, D. D.,
“ “ Samuel Miller, D. D.,	“ “ James M. Mathews, D. D.,
“ “ Paschal N. Strong, A. M.,	“ “ Wm. D. Snodgrass, D. D.

the pious teachings and examples of your parents, and your pastors,—neither you, your pastors, nor your parents, will regret your having joined us in “be-seeching the everliving God to inspire continually the Universal Church with the spirit of truth, unity, and concord, that all who confess his holy name may agree in the truth of his holy word, and live in unity and Godly love;” nor in giving thanks to Him that we are “very members incorporate in the mystical body of his Son which is the blessed company of all faithful people.”

Such is the catholic spirit of the religious instruction you have here incidentally received. It cannot surely offend the most rigid adherent of the strictest Christian sect; and many conscientious Israelites have not forbore to attend it. But it should not stop here. The seed thus sown has seldom, I trust, fallen on a barren soil. Do not let it die; but cherish and cultivate it,—water it from the pure streams that flow “fast by the oracles of God,” until it bring forth fruit in your lives. “*They have the Book,*” said the Christian statesman, Jay, when urged, in the article of death, for some religious testimonial for his children. “*They have the Book.*” I take up the parable of the dying saint.—You “have the *Book*,” and it would be to dishonor the Word bequeathed to you from your Father, “which is in Heaven,” and a reproach to your earthly instructors, as well as to yourselves, not to be able to “give a reason for the faith that is in you;” nor could you give a stronger proof of manliness, than not to be

ashamed to confess it before men,—no baser one of moral cowardice, than to “deny the Lord that bought you.”

Armed in the panoply of heavenly proof, you may fearlessly encounter the perils that beset you in your earthly warfare, and finally obtain that inestimable reward which the great Captain of your salvation has promised to his faithful soldiers. Fighting under his banner you will be imbued with his spirit, disciplined by his commands, upheld by his example—and crowned by him with honor and immortality. And while you await this glorious end, you will discover that religious faith and conduct are fraught as well with temporal as with eternal happiness; for they alone have the promise both of this world, and the next. And as you have here been taught that religion is the only true sanction of moral obligation, so will you find its principles and practice the only certain pledges of moral worth and of confidence between man and man,—the only safeguard in prosperity, the only never-failing consolation in adversity.

Should you inherit or acquire riches, remember they will prove a blessing, or a curse, according to the use you make of them. “To do good and distribute,” is the injunction of an inspired moralist; and the precept is enforced both by his reasoning and his authority. If possessed of a competency—by which I mean a sufficiency to secure not merely the comforts, but some, even, of the more refined luxuries, and innocent enjoyments of life—if you can command these, be thankful, and neither abuse them to satiety, nor covet super-

fluties ; but amid the temptations that surround you in this mart of pleasure, as well as commerce, ever bear in mind that there are nobler objects of pursuit than wealth, or its enticements. If destitute of the means of independent support,—or rather of living in luxurious idleness,—console yourself in the belief that it may not be disadvantageous to you to be thrown upon your own resources and exertions. In this favoured land, no man of ordinary abilities, and industrious habits need despair of independence; and such men are often more successful in attaining it, than those of superior genius, talents, or other adventitious advantages. To the humblest individual, equally with the most richly gifted, the highest dignities in the State, and the most honorable stations in society are alike open; and are as frequently obtained by the one as the other. Our country abounds with instances of men who, as architects of their own fortunes, have risen to wealth and distinction by their own efforts, assisted only by the integrity of their characters, and have been maintained in their positions solely by their merits. Among both the incumbents of public office, and the candidates for it, many such are to be found; while many in the most retired situations of private life, have won a more enduring celebrity, by consecrating a portion of their inheritance or their gains, to public and private charities. To say nothing of the numerous edifices set apart for the worship of the Deity, this very College owes its origin to the liberality of individuals; and although it cannot boast of the

rich endowments which some similar institutions, in other States, have received from private citizens,—whose examples well merit the imitation of your own merchant princes,—yet it owes one of its Professorships to the bounty of an individual.

There are, besides, many other eleemosynary establishments in your city, and among them, the New York, and other hospitals, the Dispensaries of medicine, and medical advice, the Asylums for the insane, for the blind, for the deaf and dumb, for juvenile delinquents, and for the nurture and education of orphans; these were all founded by private persons, are mainly supported by private benevolence, and watched over by unpaid guardians. These burdens—if burdens they may be said to be—and these labors of love, you may, in your turn, be called on to share, and, I trust, neither the means nor the inclination will be wanting.

A still wider range of useful exertion is open to you in the exercise of other social duties, distinct, also, from those of a political character. You are not only to contribute according to the measure of your pecuniary ability and capacity of personal usefulness, to public charities, and be prompt to listen to the calls of private distress, but you are to co-operate in promoting the laudable objects of associations for other beneficial purposes, and especially those for the advancement of science, literature, and the arts. The cause of education, in particular, prefers strong claims upon your patriotism, as well as your benevolence. It is upon the diffusion of

sound and wholesome knowledge among the people,—knowledge, not merely of their political rights and duties, but of their religious and moral obligations—that, under Heaven, the duration of the government and prosperity of the nation depend; and while instruction in the former is suggested by a wise and liberal policy, the inculcation of the latter is enforced by the dictates of a conservative forecast, and genuine philanthropy. To many of you this field offers a rich harvest to reward your labor. The education you have received has enabled you to communicate instruction to others; and some of you have availed yourselves of it for that purpose, and have reaped an abundant harvest of honor and profit.

There are few of you, perhaps, who do not desire to visit the scenes described and immortalized by the classic authors of antiquity,—to view the productions of ancient art, and the seats of empire and exploits impressed upon your memories and imaginations by the records of ancient greatness and renown: to those, who cannot otherwise obtain this indulgence, the confidential and responsible situation of private tutor to some more wealthy companion will afford the honorable means of enjoying it. And even where there is no wish or purpose of foreign travel, but the duties of the tutor are to be discharged at home, the office is, in many cases, equally desirable, and in all, equally respectable. Nor can there be any more useful or honorable employment,—one more deserving of higher rewards, or more conducive to respectability and independ-

ence, than that of the conscientious, accomplished, and zealous instructor of youth. To confirm this assertion we need not search for examples beyond the precincts of this College.

For furthering general education, and furnishing competent instructors for public schools, associations have been organized in aid of the laws, which invite your co-operation. But among the institutions which afford you means of rational enjoyment, it would be inexcusable to omit the honorable mention of the societies which I have now the pleasure of addressing. Formed within these walls,—composed both of graduates and students, and devoted to the cultivation and enlargement of the knowledge acquired within them,—they not only tend to greater improvement, and incite to further and more sustained efforts, but form a bond of union among you, continuing after your departure from them, and serve to cherish and perpetuate that affection for their *Alma Mater*, which is due from grateful sons.

The prosperity and interests, therefore, of these important auxiliaries to the College course, should not only be,—as I cannot doubt they are,—dear to yourselves, but duly appreciated—as I am warranted in presuming they are—by the Faculty, and fostered by the countenance of the Trustees. Should they demand proofs of the benefits resulting from your Institutions, you may point them to the same record to which I refer you, for examples to illustrate the advantages of the system of education, so efficient in forming the characters, and insuring the perform-

ances of the duties I have traced,—to the catalogue of your College. There, besides many of their own names, and those of their fathers,* they will find

* The following Trustees are graduates of the College:

Clement C. Moore, A. B., A. M., LL. D.,
 Edward W. Laight, A. B., A. M.,
 Thomas L. Ogden, A. B.,
 The Rt. Rev. Benjamin T. Onderdonk, A. B., A. M., D. D.,
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 John B. Beck, A. B., A. M., M. D.,
 Hamilton Fish, A. B., A. M.,
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 Nathaniel F. Moore, A. B., A. M., LL. D.,
 The Rev. Benjamin I. Haight, A. B., A. M., D. D.,
 Gerrit G. Van Wagenen, A. B.

Trustees resigned or deceased, who were graduates of the College:

Samuel Verplanck, A. B., A. M., deceased,
 The Rt. Rev. Charles Inglis, A. M., *hon-caus.*, dec.,
 The Rt. Rev. Samuel Provoost, A. B., A. M., dec.,
 Leonard Lisperard, A. B., dec.
 John Watts, A. B., A. M., dec.
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 Thomas L. Ogden, A. B., dec.
 John T. Irving, A. B., dec.
 David S. Jones, A. B., dec.
 Gulian C. Verplanck, A. B., A. M., LL. D., res.
 The Rev. Paschal N. Strong, A. B., A. M., dec.
 John Watts, A. B., A. M., M. D., dec.
 Samuel Boyd, A. B., dec.
 The Rev. William Creighton, A. B., A. M., D. D., res.
 John Ferguson, A. B., dec.
 Edward R. Jones, A. B., dec.

The following are the names of Trustees, deceased, who were fathers of present Trustees:

Richard Harison, LL. D.,	Samuel Bard, M. D.,
William Moore, M. D.,	Nicholas Fish,
The Rt. Rev. Benjamin Moore, D. D.,	John Wells, LL. D.

many others that have shed lustre, not only on this Institution, but upon the highest offices of Church and State, the most conspicuous stations in the learned professions, the most honorable military commands, the various departments of science and literature, the most respectable positions in the mercantile world, or that have gained distinction for their virtues in the private walks of life. There will they find the reverend names of Bloomer, Provoost, Wilkins, Vardill, Moore, Bowden, Bassett, Mason, Linn, and Romeyn, among divines,—among Statesmen and Jurists, the eminent ones of Jay, Harison, Benson, Livingston, Morris, Troup, Van Schaack and Clinton; and among the learned Physicians, those of Bard, Clossy, Jones, Middleton, Kissam, Nicoll, Hosack, Borrowe, and Watts; those of the gallant soldiers, Van Cortlandt, Ritzema, Rutgers, Van Schaack, Dunscomb, and Willett; of the eminent merchants, Reade, Verplanck, Bayard, Marston, Beekman, Ludlow, Hoffman, Laight, and Knox; and among the men of scientific genius, and mechanical inventions, the name of Stevens,

Members of the Faculty, who are graduates of the College :

NATHANIEL F. MOORE, LL. D., President.

The Rev. JOHN McVICKAR, D. D., Professor of Moral Philosophy, &c., and the *Belles Lettres*.

CHAS. ANTHON, LL. D., Professor of the Greek and Latin Languages, &c.

JAMES RENWICK, LL. D., Professor of Natural and Experimental Philosophy and Chemistry.

Former members of the Faculty who were graduates :

THE RT. REV. BENJAMIN MOORE, LL. D., Professor of Rhetoric and Logic, and afterwards President of the College.

SAMUEL BARD, M. D., Professor of Natural Philosophy and Astronomy.

The Rev. JOHN BOWDEN, D. D., Professor of Moral Philosophy, *Belles Lettres*, and Logic.

HENRY VETHAKE, A. M., Lecturer in Mathematics and Geography.

HENRY J. ANDERSON, M. D., Professor of Mathematics and Astronomy.

of itself a sufficient boast. To this illustrious list, the names of Hamilton and of Randolph might have been added, had not the love of country of the one exceeded his love of learning, and the other been arrested in his course by that morbid gloom which overshadowed the remainder of his career, and dimmed its brilliancy.

These have all, long since, been gathered to their fathers;—their names are embalmed in the memory of their posterity, or inscribed upon the tablet of History. There are others more recently deceased, who in their lives acquired an honorable fame, and in their deaths were deeply honored by their cotemporaries—a second Jay, an Ogden, and a Jones. All of the same profession, and pursuing the same walks in it—preferring its more retired and confidential, to its more prominent and litigious paths:—the intercourse and sympathies of business drew closer between them the ties of personal friendship. They were more than able lawyers,—they were Christian gentlemen, and scholars; and in their lives and deaths exemplified those characters. They were not only among the most meritorious of the *Alumni* of this College, but among the most useful and active of its Trustees; and the counsel and support I received from them in its superintendence, vividly excited my gratitude, encouraged me in difficulty, brightened the chain of mutual friendship that had existed between us from early youth, and justify, whilst they prompt this passing tribute to their memory.*

* Peter A. Jay, Thomas L. Ogden, and David S. Jones, Esquires.

These among the dead. Among the living, too, are many—and some are present—whose names illuminate your College-roll, to whom their *Alma Mater* might point like the Roman matron, and exclaim, “*hæc ornamenta mea.*” These examples, in addition to the precepts of your education, are sufficient to incite you to the faithful discharge of the duties I have enumerated. They invite you, moreover, to emulation in the performance of those incident to your private and domestic relations,—as sons and brothers now, as husbands and fathers, if not now, hereafter. Filial piety is second only to piety to God; and I should as soon suspect you of infidelity in religion, as of wilful disobedience, or intentional irreverence to your parents. From former personal observation of your deportment to those who here stood in the place of parents to you, I can entertain no such suspicion; nor from the fraternal spirit that seemed to animate your intercourse with each other, as fellow-students, can I doubt that under your own roofs, and at your own firesides, you had “tasted how sweet it is for brethren to dwell together in unity.”

There is another, and yet dearer relation, into which some of you may have already entered, and the rest may be presumed to contemplate. It is the tie that binds, not only individuals and families, but society itself, together, and upon which their very existence depends. The faithful performance of the duties springing from this union is essential to the happiness of all involved in it; and should it be blest

to you with pledges of that happiness, and you have yourselves performed your duties as sons and brothers, you may surely expect, and rightfully command obedience from your children, and look, with greater confidence, for love and harmony among them. If they witness, at the homes of their youth, conjugal affection and parental solicitude, you may more certainly assure yourselves that the examples will not be lost on them in homes of their own; your instructions, thus fortified, will "drop" upon their tender minds "like the gentle rain from Heaven, which blesseth both him that giveth and him that taketh."

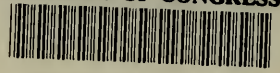
Thus have I presented you with a rapid sketch of your duties and responsibilities as members of the generation advancing upon the stage of life. It remains with you to fill up the outlines, by acting well the parts assigned to you. You will perceive that your duties, and consequently your responsibilities, increase with your years; and remember, "to whom much is given, from him much will be required." I have endeavored to enforce the performance of these duties, by appealing to the purest motives, awaking the most generous impulses, and pointing you to the noblest examples; and I have referred you for aid to that power whence alone your own efforts can be rendered effectual. Thus armed and assisted, you may regard without dread the convulsions of nations, the overthrow of empires, and the downfall of thrones; you may even witness the gangrene and decay of your own political institu-

tions, the disruption of the union, the horrors of a civil or a servile war, and the iron hand of the despotism that follows,—without terror or dismay. You will resist, with firmness, the temptations of prosperity, and bear with fortitude the pressure of adversity,—sustained by superhuman strength, and cheered by the consciousness of having done your duty to yourselves, your families, your country, and your God.

JULY 24th, 1848.



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